The Western Luminary.

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SABBATH MAILS.

FOR THE WESTERN LUMINARY.

A review of the Report of the Committee of the Senate of the United States, on the subject of transporting the mails on the Sabbath day.—continued.

NO. III.

"Let the professors of christianity recommend their religion by deeds of benevolence—by christian meekness—by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant—to relieve the widow and the orphan—to promulgate to the world the gospel of *their* Saviour, recommending its precepts by their habitual example;" but let us—let government alone If we legalize vice—if we obliterate the sabbath, if we spurn and violate the laws of all the States as well as the laws of God, let christians never mind all that—let them follow their christian duties, and let us and all the acts of government alone. They have no business to interfere. Let every tub stand on its own bottom—and let government pursue what course it pleases, whether vicious or virtuous; let christians let it alone, and follow other duties which they profess! Such is the import of the preaching of Mr. Johnson and his select and *extraordinary* committee, who undertook to point out to christians their duty and deliver them a short sermon. Although the lesson is a good one to some extent, yet a mouth far more exceptionable, once spoke the truth—"Skin for skin, yea, all that a man hath will he give for his life." This committee and their honorable chairman, might be here reminded that it is not the first time that christians have been told to mind their own business, and let the world alone—and that the author of christianity was not only insulted as these christians have been, but that he expiated with his blood his temerity in reproving the vices of all whom his reproofs could reach. But we will not trouble them with such lessons, and only remind them that christians are citizens of the United States—and that they are entitled to the privileges and immunities of citizens. That they not only have the right of suffrage, but a right to office also; and that it is their privilege as well as their duty to see that their government goes right, and that they ought not to be told by their public servants, to mind their business, when they require the government to abandon a legalized crime. To this application they are told that the question is one of expediency—and that the rules of right and wrong—of virtue and vice, have nothing to do with any legislative act. Is it expedient is the only question. We will not go at length into the argument of expediency for transporting the mails on the sabbath. It is urged that it is necessary to apprize the citizens early of opportunities of commercial speculation. Can such an argument justify a disregard of the united voice of all christendom—of the laws of the different states—and of what the committee admit to be the opinion of a majority of our citizens, to say nothing of the laws of God! We presume not. But we are told that if the mail does not travel on the sabbath, it would occasion more riding and travelling, or two expresses for one mail stage—and therefore to kill the evil of sabbath travelling by individuals who themselves are responsible for it, it is better that government sanction and bear the responsibility as a nation, of some legalized sabbath travelling. This is too absurd to need an answer. If individuals thus act the nation is not guilty. Besides, all acts of private travelling or secular business on the sabbath, can be restrained by the laws of the different states, which inflict penalties on sabbath breaking; and they ought to be left to that restraint, instead of attempting to cure the evil by a kind of travelling which claims the license of the United States Government, paramount, as is claimed, to the laws of all the States. But we deny at once that there is any necessity for the mail travelling on the sabbath in time of peace, and in war the mail is seldom relied on for expeditious intelligence.

But this committee and their chairman attempt to say that the rights of conscience are not violated by the transportation of the mails on the sabbath We may give them full credit for sincerity. They no doubt spoke as they really felt. We cannot suppose that the travelling of the mail on the sabbath ever wounded the conscience of one of them To them it is a mystery that any conscience should be offended because government authorized, or rather attempted to authorize, a violation of the divine law. But they might possibly conceive how a good citizen, who believed the day ought to be held sacred by all, could feel a wound, in seeing it violated in legal form. But say these committee men; as well as their chairman, conscience is not violated, because all that enter the service of the mail, do it voluntarily. Yes, and this same committee who have taunted and sported with the feelings of christians in this particular, rather rejoice in having this opportunity of disfranchising them and keeping them from all the offices and employments in the mail, which are numerous. They are reminded that they can follow their christian duties, and have enough to do at that, and to let all post offices and mail employments alone. Enough are willing to take them, whose consciences are not offended! It is thus that those politicians conceive the government will go on better by employing infidels, and not the christians. who may bring on extensive religious combinations—and introduce *despotism* It cannot be denied that the continued practice of sabbath violation in the mail department, will banish therefrom every conscientious christian in the community. This is a consequence which the committee do not seem to feel or deplore. They tell the christians, if you do not like it, let it alone. Others will undertake who feel no such scruples. Go and attend to your christian duties, which we will recite to you—and let us and the government alone—or we will indict you for "extensive religious combinations," dangerous "innovations," or "religious despotism." It is hoped that such language will not daunt the petitioners or drive them from their purpose, and that they will renew the application, till such writers as Mr. Johnson, and such select committees, shall respect their application so far as not to insult the petitioners, with charges of persecution, combination or despotism. We have not descended into all the reprehensible details of this extraordinary production. Such an examination would become tedious. We have not treated it as an insult to religion, or condemned it when tested by the law of God alone. We have treated it, as it is, a politico-religious production, and have endeavored to criticise on it or condemn it, for reasons which have most weight with such men as the author. We cannot but regret to see the pleasure with which the report is received by the infidel part of the world. But we are somewhat surprized to see it applauded and cried up as a master piece, when it is founded on principles, which cannot stand the test. Indeed some have begun to dispute about the authorship and deny that Mr. Johnson is entitled to all the credit of writing it, and in one instance we have seen it attributed either to the Postmaster General or Vice President. It is supposed that the talents of the latter gentleman alone could be adequate. It is hoped that all these gentlemen will decline the honor of standing as candidates for the authorship of the performance, and leave the honor or responsibility on him who made the report, and must stand as its legal father. For without the spirit of prophecy it is not difficult to foresee, that in less than one fourth of a century, shame will cause every one who can to deny its authorship. X. Y. & Z.

GOOD WORKS.

Were the following sentiments of Bishop Beveridge received as *sound doctrine* throughout the Christian Brotherhood, (and we do not perceive their contrariety to the divine code) the necessity of seeking out many and subtle inventions, to replenish the treasury of the Lord, would be entirely superseded.—Ministers (says he) should *charge* upon all that are rich in this world, not only to do good with what they have, but—

To be *rich* too in good works: that is, not only to do good, but to do as much good as they are able with their riches, so as to proportion their good works to the riches which God hath given them wherewith to do them, according to the apostle's direction, 1 Cor. xvi. 2. Thus in the place before quoted, Luke xi 41. where our Saviour bids the Pharisees to give alms of such things as they have, his words are, *give Alms as much as ye are able.* And verily whatsoever we do, unless it be as much as we can, God will not look upon us as doing any thing at all: for we must not think to compound with him. When he hath given us all we have, he expects that we render all that he requires of us, that is, as much as we are able to pay unto him. As if a man owes you money, you will not accept of part instead of the whole; so neither will God from us; we all owe him as much as we are able to devote to his service and honour, and we must not think to put him off with part of it; for he reckons that he receives nothing from us, unless it be proportionable to what he hath bestowed upon us. But how little soever it is that we give or offer him, if it be but answerable to our estates, it will be accepted by him. This our Saviour himself hath assured us of, Mark xii. 43, 44 From whence we may certainly conclude, that there is not the poorest person whatsoever but may be as rich in good works as the richest, because God doth not measure the goodness of our works by their bulk or quantity, but by the proportion which they bear to our estates: so that he that gives a penny may do as good a work as he that gives a pound, yea, and a better too, because his may be as much as he is able, whereas the other's is not. I wish all men would seriously weigh and consider this, lest otherwise they go out of the world without ever having done one good work in it for we may assure ourselves, he that is not thus rich in good works, doth no good at all with his riches.

If the Bishop, in the above quotation, should be considered "righteous evermuch;" peradventure 1 John iii 16, 17, if permitted to exercise its designed influence and authority, might secure the same result; and designate those, by whom *Jacob, though small, shall quickly arise.* PHILADELPHIAN.

From the Spirit of the Pilgrims.

LETTER OF MR NETTLETON.

My Dear Brother—I hear frequently from many places where God has of late poured out his Spirit and revived his work. My friends residing in these places, far and near, either visit me or write to me, and tell me all their joys and their sorrows. For a number of years, I have kept a list of the names of those who have hopefully experienced religion, and made a public profession of it, in these revivals. When far from them, in my retired moments, I have often read over their names, and pondered on them, and on the scenes they have awakened, with emotions too big for utterance. I have watched them with anxious solicitude, and have made particular inquiry about the spiritual welfare of each one, as opportunity presented. My heart has often been refreshed, when some Timothy has brought me good tidings of the faith and charity of these young converts. No tidings have been more "refreshing." I have often had occasion to adopt the language of Paul, on this very subject: "What thanks can we render to God again, for all the joy wherewith we joy for your sakes before our God."

During the leisure occasioned by my late illness, I have been looking over the regions where God has revived his work for the two years past. The thousands who have professed Christ in this time, in general, appear to run well. Hitherto, I think, they have exhibited more of the Christian temper, and a better example, than the same number who have professed religion when there was no revival. With hundreds of these I conversed, when anxious for their souls, and afterwards when rejoicing in hope. Some of them I have followed through life, and down to the grave. If genuine religion is not found in revivals, I have no evidence that it exists in our world. Some few, indeed, have dishonored their profession, have opened afresh the wounds of the Saviour, and caused the hearts of his friends to bleed. Bunyan says, "If at any time I heard of such instances of apostacy among those who have hopefully been benefitted by my ministry, I feel worse than if I had followed one of my own natural children to the grave." I have lost dear and dear relatives, but the tidings of which Bunyan speaks have sometimes struck me with a deeper sadness. Of the few who have finally apostatized, you may wish to know the cause. I have made particular inquiry, and find that the declension of some has commenced with an undue conformity to the world; but the sin of *intemperance* has caused more trouble, and done more dishonour to the cause of Christ, than any other crime that can be named. Though some have confessed, and doubtless repented of other crimes; yet few if any excommunications have hitherto taken place, for any crime except intemperance. I have heard from S—— County, that, of the hundreds who professed religion there two years ago, a few only have been called to a public confession, and these have been restored. I have heard of but one excommunication. He was an acquaintance of mine, a man about thirty five years of age, in the town of M———. He had been a little inclined to intemperance He was anxious with others; his conversion was considered interesting; and at the time he professed religion, it was thought that his habit was broken. But before I left that place, he ventured to drink a little. On a public occasion, he became boisterous, and charged one man with lying, and that led on to an angry dispute, in which all present considered him the aggressor. This was soon noised through the place. It gave a general shock to all the young converts. I well remember the effect. Each one began to tremble, lest he too should be left to wound the cause which was to him dearer than life. I shall not forget what tenderness of conscience the young converts manifested. Each one seemed to tremble most of all for himself The next morning Mr. H—— became sober, and now he felt exceedingly chagrined on remembering what he had said and done. He told me, that his first thought in the morning was, that he had dishonoured religion, and he could not bear to be seen. He was almost tempted to leave his family and friends, and abscond. He however confessed his fault, and appeared penitent. But, sad to relate, he drinked again; and, as I have been informed, is now cut off, and utterly abandoned.

A Mr. T——, in the town of B———. was under conviction, hopefully experienced religion, and made a public profession with about sixty others. He appeared well, with the exception of this circumstance, that previous to his convictions he had been a little inclined to intemperance. In the judgment of charity he had reformed, and become a new man He forsook his wicked companions; prayed in his family, and appeared to be much engaged in religion, and continued for a number of months to adorn his profession. But he began by slow and cautious steps (as he thought) to *sip a little*, only for his health. Though not drunk, he became foolish, and this led on to other things, until he dishonored the cause of religion He made a public confession of his fault, and for a while appeared penitent. But he drinked again, and this led to other unchristian conduct, which demanded Christian satisfaction. His brethren began, a few days since, their endeavours to reclaim him. But he removed in the night, with all his family and has left the State to avoid another confession We consider him a ruined man.

In the town of K———, a promising young man hopefully experienced religion, during the recent powerful revival there, and made a public profession, on the same day with one hundred and six others. I believe he was never considered at all inclined to intemperance. He left K——, and laboured in company with others, who made a free use of ardent spirits. He soon contracted a taste for it; and we have heard of the public disgrace which he has brought on the cause of religion. With taunting voice, the enemies have been heard to cry around him, "There is one of Mr K——'s converts" Brother K——— went after him to a neighbouring place, and the young man had just made a public confession of his fault, and appears penitent. I find that all are flattering themselves that he will never offend again. I should think and rejoice with them, if I had not so often been disappointed. Of the whole number who professed religion in that revival, this, I think, is the only instance of an offence demanding a public confession.

When I look back on revivals which took place ten or fifteen years ago, I have been agreeably surprised to find so many of the subjects of them, continuing to adorn their profession. Take the whole number who professed religion as the fruit of these revivals, and take the same number who professed religion when there was no general revival, and I do think the former have outshined the latter. I have not made a particular estimate, but from what I have seen, I do believe that the number of excommunications from the latter is more than double, in proportion to the former. And I find, all along, that more excommunications have taken place in consequence of intemperance, than for any other crime.

A Mr. H———, a member of brother T——'s church was thought to have experienced religion in L———, in the days of your predecessor. He was a promising, active young man; much beloved and highly esteemed by Christians, and never suspected of intemperance, until about a year since. The disclosure of this fact not only grieved Christians, but surprised and astonished every body. Though he was not suspected of intemperance, it was afterwards ascertained that he had been in the habit of drinking a little in private. This is one method of covering sin. Whoever does it, is privately working out the ruin of his soul. But Mr. H—— made a public confession appeared penitent, and all rejoiced in his reformation This, I said, was about a year ago. When I was last in N——, he called at brother T——'s on an evening visit. It was evident he had been drinking. The next day brother T—— warned him in the most solemn manner, but all to no purpose. He was past fear, and past shame, and all had given him up as lost. He had accomplished his ruin by drinking in private, before his friends had any chance to prevent it. I could name a number of individuals in different towns in this State, whose case is similar to his.

Now my brother, what shall be done? I do not ask what shall be done to reclaim those who have so grievously offended. For these, nothing ordinarily can be done. Their case is hopeless. My inquiry is, what shall be done to prevent the future disgrace of the cause of Christ? As for those who have confessed their fault and have been restored to fellowship, they must remain where they are, until the next offence cuts them off. But a publick confession for intemperance, I think, is about nothing, and ought to go for nothing. The only evidence of repentance in such a case is, *a continued course of entire abstinence from ardent spirits of every kind.*

As for those who think they have experienced a change, if their habits are bordering on intemperance, we ought to be cautious how we admit them to a publick profession. If they have been in the habit of drinking freely, though not to intoxication, however clear in other respects, this circumstance alone renders the evidence of their conversion very doubtful. From what I have seen, I do believe that no class of persons are more likely to be deceived with false hopes, than the intemperate. If, while under conviction, a person allows himself to sip a little or raises his sinking spirits in the least, he is sure to grieve away the Spirit of God.

During the revival at S——, two years ago, I witnessed an instance which, if you please, I will relate. Mr A——— was one of the most respectable men in that village, about thirty years of age, who kept a large boarding house. His wife was under deep conviction, and soon was rejoicing in hope, and prayed with, and for her husband. This was the means of his conviction; though at the time it was not

known. Report says he was confined to his bed, and dangerously ill. Hints were privately circulating that he was anxious for his soul, and was ashamed to have it known. It was late in the evening when brother G——— went to his house, and found him in a bed-room, in a remote corner, in the greatest agony. "What is the matter," said brother G——. "Oh, I am sick; I am in such distress!" "But your pulse is regular,—where is your pain? He made no reply, but with violence smote upon his breast. He was asked, "Is it there?" "It is," he replied. The next evening I called, and found him still in the same distress. His convictions appeared to be deep. But when I returned, I suggested to brother G——— a suspicion of the smell of ardent spirits. I then related a number of anecdotes of false conversions, connected with this suspicious scent. "Mr. A. is a very moral man," said he, "and far from suspicion on that point." But for fear, he sent me back to give him a solemn caution. I returned, and with much delicacy warned him not to taste, lest —— He seemed startled at my suggestion, and assured me that he was far from the habit. I requested his wife to watch him, and learned from her, that through his distress his strength had greatly failed, and that he had taken a *very little only* to prevent his sinking entirely. I returned and observed to brother G———, that I feared Mr. A——— was a ruined man. His concern continued for a few days, when he became exceedingly joyful. His conversion was considered wonderful. But my joy was checked; I could not forget the smell of ardent spirits. I called and found him much elated with joy. But when I cautioned him he seemed surprised, and somewhat offended, and observed, "I think I have been distressed enough to experience religion." "Ah," said I, "now I doubt more than ever whether your heart has ever been changed! Do you think there is any merit in the distress of an awakened sinner? Suppose you had been to hell, and endured the torments of the damned; what then? It is not distress, but love to God, and a change of heart, which alone can fit the sinner for heaven." After a little conversation, his heart rose in such opposition, that he relinquished his hope; his distress returned in a moment; and he cried out, What shall I do?" His heart was evidently unrenewed and still quarrelling with the justice of God. From some expressions, I caught a glimpse of his heart, and that, if he should ever experience religion, it was his secret purpose never to make a public profession of it. He was evidently unhumbled—*like a bullock unaccustomed to the yoke*. I put into his hands "Edwards, on the Justice of God in the damnation of sinners." Shortly, he again found relief. He wished to profess religion with others, but prudence led us to wait; and the result was, that in progress of time he became a sot. I know not now of a more hopeless being on earth. He does no business, has drunk himself out of his property, and almost out of his reason; and as brother G——— says he has become a brute.

I could fill sheets with the relation of facts of a similar character, all which lead to the conclusion, that persons of intemperate habits, though deeply convicted, are far more likely to rest in false hope than others. However distressed a person of this character may have been, or however joyful in hope, I think we may set it down as a probable sign of a false conversion, if he allows himself to *taste a single drop*. If he does not give evidence that he intends to abstain wholly and forever, I feel decided that he ought not to profess religion. If he cannot be willing to do this, he can have no sufficient evidence of his own repentance or conversion, and his hope is a spider's web. Brother T—— preached an excellent sermon, not long since, from these words; "Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins." In the class of presumptuous sinners, he placed the person of intemperate habits. "The person who has drunk to excess, and has been warned, cannot venture to drink again, at all, without sinning presumptuously. He sins deliberately, and with his eyes open. *Let him remember that he drinks damnation.*" I felt the justice of this last sentence. It was attended with a thrill of horror. I am satisfied that he who cannot break off entirely and at once, can never do it. And without it, we can have no evidence of his piety. Every time he tastes, he is putting fire to tinder and powder. If he really thinks that he can drink a little and yet not become a drunkard, his danger is so much the greater. This confidence evinces his consummate ignorance of his own heart. This confidence, if not destroyed, will damn him. "He that trusteth his own heart is a fool."

I wish that all the young converts, who profess religion, would make it a point of conscience not to taste of ardent spirits. This is the way in which many have dishonored the cause of Christ, on public occasions. In this way thousands have become drunkards. I scarcely expect that any drunkard will be reformed, by any measures that can be adopted. The only successful method of preventing this kind of disgrace to religion in future, is to begin with the temperate.—Though the plague cannot be cured, it may be shunned. Had all young converts seen what I have, they would need no other motives to induce them to adopt the resolution to abandon the use of ardent spirits forever. Could I learn that all the young converts in your parish had jointly adopted this resolution, it would be to themselves, to you, and to me, a most delightful evidence of the sincerity of the Christian profession, as well as of genuine conversion. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

A. NETTLETON.

INTERESTING STORY.

We extract the following story from a communication from the Rev. Thomas Barr to the Editor of the Cincinnati (Ohio) *Pandect*, as one of the most striking exhibitions of the utility of Tracts that we have ever seen.—*Philadelphian*.

"In one of the townships of Wayne county within this state, there dwelt an aged disciple, with a numerous family at home and around him, not one of whom, except the mother of his children had "hope toward God." No church, no minister, no preaching except at long intervals. This man frequently called on me, to solicit me to visit and preach in his neighbourhood (15 miles distant,) or to use my influence to have some minister visit them. The last time he called on me, was the beginning of March, 1826, when he tarried all night. On this visit, he lamented much over the destitution of his neighborhood; and was more than ordinarily importunate with me to exert myself to send a minister to them. I assured him of my earnest desires and best intentions on this subject: exhorted him however to return, and use such means as God had now put in his power, and pray for and expect whatever more he was desirous of enjoying. I furnished him a few tracts to read to his connexions and neighbors.—Among these tracts was the one called *Poor Sarah*. We parted.—That same spring I had to attend the General Assembly as Commissioner from the Richland Presbytery; and I heard no more of this man and the tracts, until my return in June. Among some of the first items of intelligence I received, was that this man had been there to tell what God had done for him and his, by means of the tracts, leaving a pressing invitation to visit them as early as possible. It appeared that upon his going home, at the first reading of *Poor Sarah*, a married daughter present was brought under most deep and pungent convictions. Her distress for her soul, and the reading of the tract again, awakened a deep anxiety in another sister, and thus it extended from one to another, until ten or twelve were most seriously concerned. This man now held prayer meetings on the Sabbath, and the neighbourhood attended with much interest. It was August before I could visit them, when I preached twice, conversed much with the awakened, and baptized some of them. I found them in a most interesting situation—16 or 17 persons were now under serious impressions; some rejoicing in hope, some anxiously inquiring, and the work appeared progressing; but no minister being there to attend to them and lead them on, the work ceased—not however without fruit remaining. In September last, I assisted at the organization of a church in the vicinity, embracing that neighborhood. Eleven persons, subjects of that awakening, were examined and received to communion as hopeful subjects of grace; not having it in their power earlier to manifest an open attachment to the Lord Jesus, by "eating of that bread and drinking of that cup," instituted by him, as affectionate memorials of his dying love to guilty man. These eleven persons stood connected with the father as follows, viz. two sons, five daughters, three sons-in law, and one daughter-in law.

While I am on the subject of tracts, I would suggest a hint to young missionaries. I am an old one, having for nine successive years, during half of each year, acted in that character: and never were my labours more satisfactory to myself, or I imagine more useful to others, than when I used tracts as my assistants: particularly "Dinah Doudney," (or "early piety,") which tract I believe I have read nearly 100 times in public; occasionally in single families—to two or three families collected expressly for the purpose—in schools—at the close of sermons, and on other occasions. It was always heard with deep interest, and afforded me openings for practical close addresses to the heart. I could relate several instances of hopeful conversions following, some of which I heard of as much as seven years afterwards; but I forbear. Other tracts I have read in like manner, but not so frequently.

WIT AND JUDGMENT.

Wit is brush wood; judgment, timber: the one gives the greatest flame, the other yields the durablest heat; and both meeting make the best fire.—*Sir T. Overbury*.

THE WESTERN
Luminary.

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TO CORRESPONDENTS.

"*Observator*," on the subject of Christian Benevolence will appear in our next

SABBATH MAILS.—We have recently been so much thronged with communications on this subject, that we find it both impracticable and inexpedient to publish the whole of them. "Philosabbatos" will appear in our next; and perhaps some others in our succeeding numbers.

SANDWICH ISLANDS.

The following interesting letter from the Rev. LORRIN ANDREWS, (formerly a member of Ebenezer Presbytery) to his sister-in-law, Miss Elizabeth Wilson, of Washington, Ky has been politely sent to us, for publication in the Western Luminary.

Honoruru, (Island of Oahu,)
April 19th, 1828.

My dear Sister:

We arrived in the bay of this place on Sabbath the 30th of March.—The next day all the Missionaries went on shore except myself. The next day I followed. We have been here a little more than two weeks. We all now enjoy good health. Though we had many things trying to our patience on the voyage, as you will see, if ever you get my journal, yet on the whole it was far from being unpleasant. We have been guarded by day and by night by that Power who can raise or calm the rolling ocean and who rides upon the wings of the wind. God has relieved us when in trouble, delivered us when in danger, and I hope has given us thankful hearts for our safe arrival. And now we are here on heathen shores. Do you think we are suffering privations! No. I ought however first to tell you that we are living in the house with Mr. Bingham, Mr. Green and Dr. Judd with their wives, and Misses Stone and Ward also. We, that is Mary and myself, will probably stay here a month or two. We expect the Missionaries from the different stations to come together in a week or ten days to consult respecting our location. It is probable that I shall be united with Mr. Richards at Lahaina, Island of Moui. Perhaps the others may go to their stations as soon as their appointments are made out.—Now, as the Kentuckians are fond of good eating and drinking, and as much solicitude was manifested lest we should starve, I can only tell you that since we have been here, there has been rather a surfeit than a famine. In Mr. Bingham's yard there are chickens and ducks (very large ones) in abundance. Some most delicious grapes have been sent us. watermelons, onions, potatoes, irish and sweet, besides taro; this last makes excellent bread. The Cape Horn strawberries are for sauce superior to any thing you have. One bushel of oranges has been sent to us from a ship, besides others which grew on the Islands. They do not grow however on this Island. Mr. Bingham says there is no difficulty in making bacon of pork here. Every kind of vegetable which grows here and in the United States, is equal in quality to what it is in the United States except corn—and what I have seen of that is evidently of a different species. Mr Bingham has two or three cows. Mr. Chamberlain a fine yoke of oxen.—There are a plenty of horses, rather small and not very well broke. Every night and morning about two or three hundred cows and young cattle pass by the house from town, belonging mostly however to the chiefs. As for goats they are without number. Being on the hill back of the town the other evening I saw several sheep; the wool however is poor. In short our friends need be under no apprehension of our starving at present.

This place (Honoruru) contains 150 or 200 houses, built of course in the native style; that is, of poles with thatch, that is, grass tied on to the poles for the walls and the roofs. They have no floors but mats of their own manufacture spread on the ground. There are no regularly laid out streets in town, though it is not difficult to find or get to any particular house. Some of their houses are large, and in this climate would not be uncomfortable for fine gentlemen or ladies to live in. Mr. B. lives in a frame wooden house, sent out from Boston, a story and a half high, with four comfortable rooms in the lower story. We brought with us the frames, planks and shingles, &c. of two other houses, and a roof for a stone house already built for a printing office. Excellent lime can be obtained, and not at a dear rate. This place lies on the South West side of the Island, and the Island lies about 130 miles North West from Hawaii. If I am spared, I hope to be able to make a map of all the islands together, so that you may see the situation of the different stations. South west of this town next to the sea-shore it is a level, and for a mile or two all dug out into fish ponds. Back about a mile from shore the land rises abruptly into hills.—From town by our house, there is a road for about two miles that is very excellent for carriages of any kind.—Besides that there is probably no other place on the Island where a waggon could go any distance. Good roads might be made, but they are not yet.

Concerning the natives perhaps I ought not to say any thing very definite, as my acquaintance has not been sufficiently long to speak from actual observation. I shall then only tell you what I have seen. When the missionaries went on shore, they were met by hundreds if not by thousands, to welcome them to the country, as is evident from their salutation "Aroka," "aroka," from every tongue while they were pressing forward to shake hands. The meeting or parting salutation "Aroka" they never give to a stranger except they know him to be a friend. When the Missionaries first stepped on shore there was a great strife among the natives who should have the honor of taking the ladies in their hand carts to Mr. B's, house, about half a mile distant. They wished to walk, but there was no resisting their entreaty. Each lady then mounted a hand cart, except Mrs. Judd who walked. Those of them who could not carry ladies thought it no mean honour to take trunks. Multitude after multitude has flocked to the house to see us, many of them bringing presents.—To day after dinner while we were reciting, four men from the Queen entered the house, each carrying a pig already dressed and baked. One of these would have weighed 40 or 50 pounds; the other three were smaller. Next to those in Indian file followed three or four more with each a watermelon. So far something similar has occured every day. Those of the natives that go almost naked, being in the torrid zone, are of course quite dark though far from being black. Those of them that wear clothes and keep their persons clean (as they generally do that have attended to instruction) are several shades lighter. Numbers in a very few years have become whiter by adopting civilized habits.—The wonder is that so many wear clothes now as do, for they do not need them at all to keep them warm; besides the cost of them is very great here; the traders ask all they can get for goods of any kind. and even now if all the people were desirous of adopting English customs with regard to dress, they have not the means to do it. But still where one person wore clothes eight years ago hundreds now do. The higher classes now dress as genteel, both ladies and gentlemen, as any persons in our country. I mean the substantials of decent dress; for there are no milliner's shops yet, and I have not noticed that the ladies wore corsets.

Such of the people as have received instruction are remarkably friendly—mild—every countenance looks pleasing. They are as dignified as easy, and as gentlemanly in their deportment as any men I ever saw. They are not wanting at all for minds; they are far before our ability to provide for them. Many of them have committed to memory every thing that has been printed in their own language at the press. Yet these very individuals eight years ago were among the most savage of the human family. Now the constant request of a great majority of them is instruction.

The Missionaries have always had, when possible, three services every Sabbath, two in the native language and one in English. We have been here two Sabbaths. At the morning service in the native languag (9 o'clock) the congregation varies from 1500 to 3000 hearers; the first Sabbath there were probably near three thousand, last Sabbath about 2500. There used to be more, but the native teachers are permitted to hold meetings in the country where they can be better accommodated, for even 3000 cannot be made to hear. Their behaviour in church would put to blush any congregation in the western country. They literally hear as though it was for their lives. They sit on mats laid on the ground—except the high orders. The meeting house is a mere shed, being a thatched roof over a large space supported by posts. They expect to build a stone one.

The young King we have not seen yet. He was absent when we arrived, visiting the other Islands. We expect him in a few days. He is a boy about fourteen years old, has learned to read and write in the native language, and speaks a little English. He is said to be very boyish and very fond of play; he loves those of course best who gratify him most. But no inclination to any particular vice has made its appearance yet. He begins to exercise some authority. His mother, Kaahumanu, is a firm strong friend of the missionaries, and now acts as Queen; she is consistent in her conduct and conversation as a professor of religion.

All these things look prosperous, but the foreigners exert a deadly influence upon every thing good. The consuls, Mr Jones the American, and Mr. Charlton the British, are strong opposers of the missionaries. Besides these who are in authority, there are a considerable number of persons, some English and some American, who ought to be in State prisons or at Botany Bay, and as living is easy they spend their time in destroying themselves and others, both soul and body. Besides these, in the spring there is a lawless set of ruffians from the Whale Ships, drunk, fighting and quarrelling, and thus directly and intentionally endeavoring to destroy the effect of religious instruction. They have heretofore, and now do exert themselves to the utmost to turn the attention of the young king not only from religion but from all kinds of learning!! Thus when God is sowing good seed the Devil is sowing tares. But they are only to be burnt, and the Devil and all that take his part will be burnt with them.

I have now just returned from attending an examination of the schools. They met in the meeting house. The town scholars were in number about 360, and 66 from a neighbouring school in the country. They were mostly grown up. For order, stillness, attention and obedience, they surpassed belief. This is only an introduction to the general examination next Wednesday. There are more scholars in town that will be examined on different branches. These were examined only on writing and arithemetick. The first tract on arithmetick was printed only about six weeks ago, of course they were not far advanced. The exercise in writing consisted in having a short sentence dictated to them by a teacher, which they immediately wrote upon slates. The form of the letters and the orthography were them examined.

There is an opinion generally in our country that the statements of the missionaries are too highly coloured, but after reading them all, and then coming to see, I can truly say the half was not told. Things cannot be precisely stated on paper; so that the external appearance of things is not in every instance what we expected. But ten of them are far better than we expected, where one is worse. The Missionaries in their statements have kept far within bounds. So you may read the Herald without making any allowance

for colouring. There is one thing however, I ought to notice, the sufferings and ill treatment of the missionaries from foreigners, mostly from our own country, have not been noticed in multitudes of cases not only because their malice rages with tenfold fury when they hear that any thing is published concerning them, but of the difficulty of *proving* statements, though they may be strictly true.

Mary was almost exhausted when she arrived at Boston, and was brought still lower by sea sickness—but she gained strength afterwards fast and while we were passing round Cape Horn, and the cold weather lasted, she became quite fleshy. Since she came into a warm climate again, she is just as was a year ago. She studied Geography during the voyage and is now engaged in studying the native language. She has more zeal in this last cause than I ever expected. She was but once frightened on board the ship, and that was at the sight of a water-spout. She longs most earnestly to be able to speak to the natives. Indeed we all do. I have almost finished my letter and said but little. I wish you and all our friends to write oftener. Do not wait to hear from us; you will hear almost every month from us through the Herald. Besides, *we* have a *great many* to write to; *you* have only *one*. Mary and I pray for you and all our friends every day.—Pray for us and for these Islands. The Lord be with you and bless you. Remember us to Mother and all the family, and all our friends. Yours,

LORRIN ANDREWS.

For the Western Luminary

Mr. Skillman,

In looking over the Western Luminary, of the 11th March, I saw, over the signature of a Professor, some notice of an address, delivered by me, at the formation of a District Bible Society, in this place. In that address, I expressed my own sentiments, and I think, those of the church of which I am a member, when I said, that in the formation of our charitable, and benevolent institutions, it was not our wish to enter into any controversy, with sister associations; but what we claimed, was the right to pursue our own mode of operation, in our own way. This right, however, seems not to be conceded to us willingly; else, why the remarks, and enquiries, which appear over the signature of a Professor. But to the point. In as much as the address delivered by me, and published in the Luminary of the 21st of January, by the request of the board of managers, seems to have given rise to the enquiries of a Professor; and as it forms no part of our economy, to act with concealment, in reference to any of our institutions; I will endeavor to answer them. The first enquiry, relates to the publication of the bible without note or comment; to this I answer yes.—The second enquiry, has reference to the money received by the society, &c. to which, I answer, that the monies received by the Bible Society of the Methodist Episcopal Church, from its members, and Auxiliary Societies, &c. are appropriated, I believe, exclusively, to the publication of the bible. I have not heard of the employment of any travelling agents, for the purpose of either distributing the bible; forming other societies: or for any other purpose connected with the business of the society, which agents, are to receive pay out of the funds of the institution. The necessity of this, is superceded by the economy of our church; all such business we think, can be done as well, if not better, by our preachers, travelling and local, in their respective circuits, and neighbourhoods, than it could likely be done, by a stranger employed at considerable expense for the purpose.

A Professor next speaks of the fundamental principles of the American Tract Society, and Sunday School Union; states that the Tracts, and books, published, and circulated by those societies, are evangelical, and not sectarian—that the peculiarities about which, the several churches differ, are not discussed nor touched on, but the great truths in which all agree; and that the monies received by these institutions, are kept seperate, and devoted exclusively to print, and circulate books of this description; and then asks the question, is it thus, with the Tract Society, and Sunday School Union of the Methodist Episcopal Church? to which it may be answered, that we have made no such professions to the publick; as would forbid our publishing, in either our tracts, or Sabbath School books, what we believe to be gospel truth. Yet I think, I hazard no thing in saying, that there are, as little of the peculiarities of Methodism; or Methodist doctrine; taught in our schools, or published in our tracts, and books, for those societies: as there are of Calvinism, in the schools, and books; under the directions of the great National Institutions, as they are called—for, be it remembered, that while the last mentioned societies, profess to be upon the most catholic principles, and not to be under the management, or control, of any one or two denominations of christians: nevertheless, books, and tracts, are published, and circulated by them; which, if not professedly controversial, yet teach certain doctrines, which are peculiar to certain sects.—Proof of this could be produced, were it necessary. Take one instance; the little book called the Shorter Catechism. This book, if I am correctly informed, is not only sold at the depositories, belonging to the American Societies; in considerable numbers, in this place, and elsewhere; but is to a considerable extent introduced into the Sabbath Schools, under the direction of thos institutions. I hope I have said enough upon this subject, to satisfy a professor and others. Should further information be asked for, however, and the reasons more at length, by which we have been influenced, in declining a union with the American institutions, I am willing, to do what I can to give them.

Yours, most respectfully,
S. CHIPLEY.

REMARKS.

In order to prevent misapprehension in the minds of any of our readers, from the forgoing letter, we feel it our duty to make the following statement of facts respecting the American Sunday School Union.

The publishing Committee is annually chosen by the Board of Managers—which Board embraces in its numbers a representation of all the principal classes of Christians. The publishing committee consists of five, composed of various denominations (in which we believe the Methodist Church is still included) and no book is published by them without the sanction of the whole committee. The same is true of the publications of the American Tract Society.

Mr. Chipley instances the Shorter Cathechism as evidence of sectarianism in the publications of the American Sunday School Union. On examining the printed Catalogue of their publications, it will be seen, that the "*Methodist Catechism*," the "*Baptist Catechism*" and the "*Catechism of the Protestant Episcopal Church*," are also published by them. This of course must be done with the consent and agreement of all the denominations represented in this great benevolent Institution. EDIT. WEST. LUM.

DEARBORN COUNTY, IA.

Extract of a letter to the editor, dated Dearborn County, Ia. Feb. 28, 1829

"I am not able to send you the good news of a great revival of religion in this place, but we are not to despise the day of small things. We had a Church organized in this neighborhood, perhaps on the twenty-fifth day of last August, consisting of nine or ten members. On the sixteenth day of November following we had the Lord's Supper administered by the Rev. Mr. Gaines, of Cincinnati Presbytery, at which time we had seventeen added to our young Church. A. M'CABE.

CASE OF DR. MURDOCK.—Our readers will recollect that the question of his removal from office in the Andover Theological Seminary, for causes alleged, was carried by Dr. Murdock before the Supreme Court of Massachusetts, by appeal from the sentence of the Visiters. According to the Salem Gazette, the decision of the Court is, that *three* of the charges exhibited against the Professor, were insufficient grounds for the Visiters to proceed upon, but that the fourth charge, *negligence*, was a sufficient ground for his removal, and that the Visiters were judges in the last resort as to the proof of that charge. *N. Y. Obs.*

ORMSBY ACADEMY.

MR. DEWEY WHITNEY, respectfully informs the public, that he has opened an institution of learning in a building recently erected for that purpose, near his own residence, in Bath county, Ky. within one mile of Sharpsburg, where he proposes, with the assistance of highly approved teachers, whom he will employ, to instruct any number of scholars in the following branches of learning and science, viz. Reading, Writing, Arithmetick, English Grammar, Geography, History, Algebra, Euclids Elements, Geometry, Surveying, Chymestry, Natural Philosophy, Astronomy, Rhetorick, Logick, with other branches of moral science, and the Latin and Greek languages.

He will teach by the Session, making two Sessions in a year, five months each, with four weeks vacation intervening between each session. The prices of tuition per session will be as follows, viz. Reading Writing and Arithmetick $4, English Grammar, Geography, Hissory, Algebra, Euclids Elements, Geometry and Surveying $6, Chymestry, Natural Philosophy, Astronomy, Rhetorick, Logick and the Latin and Greek languages, $8. In connection with the above named branches will be blended various other moral lessons for the improvement of the morals and manners of the students.

Persuaded that no institution of learning can be prosperous for any length of time, and prove a real and lasting blessing to the world, but such as acknowledges in its daily administration the God of the Bible, and apprised of the increasing necessity of securing to the youth the improvement of their minds under moral and Evangelical influence, Mr. Whitney has established and trusts he has undertaken the administratson of this institution under the daily superintendance and guidance of the Great Head of the Church—and he looks for patronage to all such as may feel disposed to favour institutions of learning conducted on the principles of our Holy Religion.—And to all such he cannot do less than to say, that he will bestow every attention on the improvement of the morals and manners as well as the cultivation of the mental powers of all the students under his care. And that the cheapness of the tuition may not be regarded a disparaging circumstance to the institution Mr. Whitney would observe, that he believes the expenses of an education in this country, may be very much diminished; and the cause at the same time sustain no injury: but that it would prove the occasion of filling any office, both in state and church, with men of the first talents and first worth. It is presumed that the ORMSBY ACADEMY may sustain herself as a literary institution on the present plan, if she receives the patronage of a liberal public. And Mr. Whitney flatters himself that this institution will furnish advantages seldom equalled by institutions of learning in the Western country. It is situated in a healthy section of the country--away from the dissipating influence of any town--in the centre of a populous neighbourhood distinguished for its hospitality and good morals; where boarding may be obtained at the cheap rate of about $1 25 per week, including beding, washing, fire-wood, candles, &c.

The present session will close on the last Friday in March, and the Summer Session will commence on the third Monday in April. Mr. Whitney is prepared to accommodate a number of students with boarding, and will make larger accommodations if necessary;—he however assures all those who may wish to send their sons to this institution, that he will secure to them boarding in families where the same care will be taken to administer to their comfort and improvement as in his own family.

March 20, 1829.

REVIVALS IN WALES.

From a statement in the London Baptist Magazine, it appears that the additions by baptism to the Baptist Churches in Wales, during the year 1828 amounted to 1,732, and the clear increase to 1,499. The Editor mentions that similar revivals have been enjoyed by churches of other denominations in the Principality. The following extract of a letter published in the Evangelical Magazine, shows how much they resemble those in our own country.—*N. Y. Obs.*

Mr. Greatbatch, and yourself, and all our friends at Southport, will rejoice to hear of the great revival of religion that hath taken place lately in this neighborhood. It began in a place called Gwytheren, twelve miles from this town, in a parish containing about five hundred souls. The Sunday Schools have been eminently useful in bringing a reformation among them; by the instruction of their teachers, the young people were brought to see the sinfulness of attending wakes, fairs, &c. which have been the ruin of many. The families have been brought to see the duty and privilege of worshipping God in their families; believing that the Lord would pour his wrath upon all households that call not on his name. By degrees the word preached, had a great effect upon the hearers, and the members of the small church of Christ in that neighborhood began to pray earnestly in private, and in their families, and in their public worship, for an outpouring of the spirit; and the Lord answered their prayers. In the beginning of August last nine persons offered themselves to be admitted members of the church; the deacons and members there could not help weeping for joy, to see what they so earnestly prayed and longed for, coming to pass. From that day to this, every week, several persons have come forward seeking the way to Zion. From the first week in August, to the present time, above eighty persons have joined themselves to the church of Christ at Gwytheren. The work of the Lord is going on wonderfully and delightfully—it is a little heaven below. You can better imagine, than I can describe, the happy scenes;—rich and poor—parents and children—young and old—young men and maidens—subscribing with their hands that they shall be the Lord's. What a glorious Spring and Summer, after a long and dreary Winter! Many of our ministers take great pleasure in visiting this delightful spot, and are obliged to exclaim, "What hath God wrought!" I have the happiness to inform you, that this heavenly flame has caught two or three of the neighboring churches and congregations; and we here are waiting for the same visitation. The members of our church, about three hundred, assemble *one night in every week*, at the chapel, to pray for the same outpouring of the Holy Spirit amongst us. I hope I shall have occasion to send you word, before long, that our poor prayers are heard, and that many shall be brought to the glorious liberty of the sons of God. It will give me the greatest pleasure to hear of this great work going forward in Southport, and cold Lancashire; yea, all over the world.

Your affectionate father, R. W.

NEW ZEALAND.

The Church Mission to New-Zealand, appears from copious extracts of correspondence published in the Missionary Register, to have been in a more promising condition at the date of the latest intelligence, than ever before. The mission has been established about thirteen years, and yet, says a missionary, "no man, woman, or child, who were sent out to the work has died or had a bone broken, though living in the midst of cannibals." The following facts are enough to show the bloody character of the beings by whom they are surrounded.—*N. Y. Obs.*

"Shunghee, a very distinguished Chief, who was always friendly to the missionaries, had taken a fortified place and ordered a general massacre. While our boys were there, says a missionary, whom we had sent over to inquire into the particulars of Shunghee's wound, several of the Whangaroa natives were dragged from their hiding-places and killed: and they had the appaling scene, of seeing the bodies of the slain pulled to pieces and eaten by their countrymen, as dogs would a carcass; and young children, whose heads had been dashed to pieces before their parent's eyes, they saw these poor miserable cannibals preparing to devour.

"A fighting party went from the immediate neighborhood of the mission, and captured several slaves. As soon as they returned, the first news was, that they immediately killed a female slave in the most brutal manner that could be imagined; they chopped off her legs and arms, without first putting an end to her life; and then feasted themselves upon her body. She was an innocent woman; and was butchered, the missionaries were told, as a satisfaction for an adulterous connexion of her master."

The following extracts give a general view of the state and presperity of the mission:

"As we have again arrived to another period in our journey, thro' life, (New Year's day, 1828,) I can scarcely proceed without stopping a moment to take a view of the past. The last year commenced in trouble—in the overthrow of the mission at Whangaroa; and we ourselves were in considerable anxiety; but through all, the Lord has brought us: not a hair of our heads hath yet been suffered to fall. Our influence with the natives has advanced, as we have increased our acquaintance. The schools have been augmented and improved greatly; and we ourselves have made considerable progress in the language.

"There is something remarkably interesting in the manners and appearance of the New Zealanders, and I am convinced that a mighty work will soon be wrought by the power of God upon their hearts.—They are universally kind to the missionaries; and well know the difference between us and those wretched beings, who are living as they list in the midst of them.

"The New Zealand mission was never in the state before, in which it is now. It is evident that a spirit of grace and unity and love has been poured out on its missionaries: they are now going forth preaching the Gospel; and, with their present acquirements, are enabled to proclaim fluently, in the native language, the unsearchable riches of Christ. Although the natives often have quarrels among themselves, yet their general behaviour towards us is much better than it was some time ago.

"There is a brighter prospect for peace among the natives than we have ever yet seen. Shunghee and Wareumu were the principal leaders of the armies to the River Thames: but they are now no more; and Rewa, the principal at present, seems inclined to make peace with all parties. Should such a peace be made a large missionary field will be open at the Southward."

LETTER FROM BERLIN.

The following interesting extract, is from a letter from an American gentleman now in Berlin, in Prussia, to a friend in this city.—*N. Y. Obs.*

"The number of churches in Berlin is about thirty. They are for the most part of a large size, capable of holding 1,000, 1,500, or more persons. Those which I have visited on Sunday, have been always well attended, and generally crowded both morning and afternoon. Twice the crowd has been so great that I have been unable to get admission. A number of the preachers are rationalists; but on the other hand there are, perhaps, a dozen or more evangelical ministers, whose labors have been attended with the divine blessing, so that the amount of piety in Berlin is very considerable.

At the beginning of the last century, I believe that this city was considered as one of the strong holds of infidelity, and now it has probably a far greater amount of piety than any other place on the continent of Europe. Twenty years ago there were but three evangelical preachers, and religion was at a very low ebb; and the change which has since taken place must be regarded as one of the wonderful works of God, and as one of the signs which he is giving to his church to animate their faith in his promises, and to incite them to renewed efforts in his service.—There is a religious paper published semi-weekly at Berlin, entitled *Evangelische Kirchen Zeitung*, or Evangelical Church Journal. It is edited by Professor Hengstenberg, and has a very extended circulation. I have understood that it is productive of much good to the cause of religion. There are at Berlin active Bible, Tract, and Missionary Societies, &c. &c. Sunday Schools for religious instruction, and Bible Classes are unknown. The part of Germany and of the continent of Europe where religion most prevails, is probably the region about Elberfield, in the Prussian possessions, on the Rhine. The missionary spirit seems to be very active there, and a Missionary Journal is given out semi monthly, for the benefit of the common people, and is sold at the astonishingly cheap price of 25 cents, American money, a year. A great change has taken place in Germany since the commencement of the present century; as an instance of which, I am acquainted with a young minister who studied at Halle, not more than five or six years ago, and who, for some time after his conversion, was the only pious student out of 800 or 900 Theological students; the number of Evangelical and pious Theological students at Halle, is now stated to be somewhere about fifty. Tholuck's labors there, have, I believe, been attended with a great blessing. The number of pious students at the University of Berlin seems to be very considerable. In almost every part of Germany, with the exception of Austria, there seems to be a new impulse given to the cause of evangelical religion, and what is very important, this impulse seems to be specially felt in the Universities, into a considerable number of which God has introduced one or more pious professors, and in which he is training up a number of pious students, some of whom are probably destined to

be "burning and shining lights in the world."

The King of Prussia is decidedly in favor of evangelical religion. I do not mean that he submits his own heart to its influence, although I have been informed that several of the royal family are apparently true Christians. The King of Bavaria, although he is a Catholic, has not only expressed himself decidedly opposed to the species of infidelity which is here called *indifferentismus*, but has bestowed unequivocal marks of approbation on pious men, both the Catholic and Protestant sects, and has elevated them to stations where they have an extended field of usefulness. On the whole, the state of religion on the Continent of Europe, although very far behind what it is in England and our own still more highly favored country, is much better than it was a few years ago, and appears to be constantly improving.

But notwithstanding the advancement of the kingdom of Christ in Europe and America, in Asia and Africa, in Australasia and the islands of the sea, since the beginning of the nineteenth century, how far, how very far, does the world appear from the state when righteousness and peace and joy in the Holy Ghost, shall be universally diffused. And when, after a struggle of 1800 years, we see the great predominance of heathenism in the world, the predominance of Popery in Christendom, of infidelity and rationalism in the Protestant part of Christendom, and of impenitence and carelessness in the Orthodox part of the Christian church, what less than an implicit confidence in the truth of God's word can give us any hope of the salvation of the world? Without such confidence we might indeed hang our harps on the willows, and despair of final success. But relying on him whose "promises in Jesus Christ are yea, and in him amen," let us diligently in the morning sow our seed and in the evening withhold not our hand, cheered and supported by the promise that "in due time we shall reap if we faint not."

MR WOLFF.

In the London Jewish Expositor for January, we find three letters from this indefatigable missionary, the first dated at Beyrout in May last, and the other two at Damietta, in Egypt, in September. At Beyrout, Mr. W was exposed to the plague. "There die here daily," he says, "eight persons by the plague; at Sidon, twenty; at Jaffa, sixty, and at Jerusalem, thirty. We keep quarantine in our house, and touch nobody." From Beyrout, Mr. W intended to proceed to Jerusalem, but as the Sublime Porte would not give permission, he went to Damietta in Egypt, after residing a short time in the island of Cyprus, where he was afflicted with the death of his only child, and with dangerous personal disease. His feelings under these trials are well expressed in one of the letters written after his arrival in Egypt

"On the 25th of August, Lady Georgiana and myself embarked on board an Austrian vessel for Damietta, accompanied by our dear little daughter Esther Harriet Simeon Mary, not quite ten months old: she was quite well when we embarked, —a delight to the mother, a joy to the father; she knew already to cry "papa" and "mamma." But on our arrival at Simasol, in Cyprus, where the Captain anchored to take a cargo in, our dear little daughter fell suddenly sick, and, after twenty four hours illness, she died in the arms of the nurse. I took my dead child upon my arm, showed her to the spectators, (Greek Christians,) saying, "Behold this child; the Lord has given us, and the Lord has taken away from us: the name of the Lord be blessed." I knelt down, my dear child still in my arms; Lady Georgiana knelt down near me, and we praised the Lord for his inscrutable visitation; Lady Georgiana answered thrice, with tears in her eyes, "Amen!" My Harriet died on the 28th of August, at half past eleven in the night, without a struggle; she is buried in the Greek church of St. Anapa, at Simasol in Cyprus, under a vine; I, her father, performed the funeral service. A few hours after, I myself was taken so dangerously ill with a kind of cholera morbus and dysentery, that Lady Georgiana was firmly convinced that she should soon be a childless widow. I dictated to her two letters, one for yourself and another for Mr. Drummond, in which I besought you to inform the Jews in England, that their brother according to the flesh, died a believer in Jesus Christ, in the presence of his beloved Gentile wife. However, the Lord in his mercy restored my health, and on the 2d of September we (Lady Georgiana and myself) departed from Simasol, leaving our little child behind in the grave, and her soul in the arms of Jesus. Lady Georgiana is wonderfully supported in her affliction, and so am I, by our dear Lord Jesus. We loved the child dearly, she was so lively, so full of spirit, and so beautiful: without paternal partiality, I can assure you she was the admiration of every one who saw her: the dear little child tried already to sing: but I often thought, and said to Lady Georgiana, that the child was too forward for her age. I beg you to announce her death in the papers, in order that her relations may know it.

Now something about our present situation. We arrived here on the 8th of September and we live now in the garden house of Signor Surrur, the English Consul of Damietta, who is very kind to us. Whilst we were here, about thirty Jews called on me, who desired Bibles and Testaments, and to whom I preached the tidings of salvation; and even several Catholics listened to me with great patience. A Jew from Safet, very learned in the law, called on me, and asked, "Why did Jesus' brethren, the Jews, not believe in him, whilst the Gentiles did!"

Myself Why did Joseph's brethren not bow before Joseph, before the Egyptians did?

Jew. Well answered!"

From Damietta it was the intention of Mr. W. to proceed to Cairo, and thence to Arabia, to labor for a time among the Jews of that country. He intended to leave his wife at Cairo, but she resolved to go on with him to Arabia.—*N. Y. Obs.*

IMMOLATION OF 8 WIDOWS.

Let those, who would oppose or even speak lightly of Christian Missions to the heathen, read this brief narrative and be ashamed of their spirit and conduct, and henceforth repent as in dust and ashes. It is from the letter of a young British officer in Bengal, to his friends in Nottingham, Eng. and is inserted in the Nottingham Journal.—*Christian Watchman.*

"On the 16th of March, an order arrived in camp from Brigadier Lumley, directing me to proceed to Odeypore, there to take command of a political escort. I left the camp at Kollecaree on the 17th, and arrived at Odeypore on the 19th. The morning I arrived I went to the lake, where the Ranah Prince and all the great people of the Court were assembled in boats to celebrate some festival. We went into a boat and pulled up close alongside the Ranah, and the entertainment which was varied, concluded with a fine display of fireworks: but, alas for the poor old Ranah, he ate too much that fatal night, and died on the morning of the 30th (for want of proper advice,) after a reign of fifty-five years. At sun rise, the body of the Ranah was carried out from the palace in a splendid litter; he was full dressed, decorated with all his jewels and sitting cross-legged, just as if he had been alive; eight of his wives, splendidly attired, covered with valuable ornaments, and mounted on most beautiful horses, rode in advance of the royal corpse; they had three miles to go from the royal palace to the burying ground.—The women threw among the crowd immense sums of money. Arrived at the burying-ground, the body of the Ranah was placed sitting in state, in the inside of the funeral pile.—The ground from the floor had been removed, and the hollow occasioned by this was filled with cotton, grease, rosin, &c.; over this was laid a carpet of crimson silk, with a broad border of rich gold lace. The whole of the women went to a small stream, washed themselves, and said a brief prayer; they then walked round the outside of the pile, and one at a time entered, seating themselves near the body according to their rank; the door was then closed. The principal Ranee sung three verses of a hymn, and then gave the dreadful order for firing the pile.—In a moment the whole was one complete flame, and the heat so intense that every one run to a distance. There was no noise; not even a shriek! 'Oh, horrible! most horrible!' Even now it makes my blood run cold to think of such a dreadful thing! The women burnt with almost all their ornaments on —many of very great value: one of them gave a priest a set of her pearls worth 15,000 rupees. The fire was kept up for three days and three nights, and then cooled with milk; the ashes were carefully collected and sent to be thrown into the Ganges. It is generally supposed that at a suttee the women are intoxicated, or stupified with opium; this was not the case here. Never were women more collected, or more perfectly in their senses: they bore more the appearance of persons going to some place of pleasure than to so horrible a death. There was a pretty young creature among them, aged twenty one years."

FRANCE.

Catholic Clergy —The total number of priests in the Gallican church is 52,457; or, according to the population of France, exclusive of Protestants, in proportion of one to every 550 souls. The number of students who are candidates for orders, is 44,244. There are 19,340 nuns, distinguished under different denominations, in 3,024 establishments.

Protestants.—From the statistics of the reformed churches of France it appears that the Protestant Calvinistic communion have, in that kingdom 438 places of worship, and 305 officiating pastors. There are among them 451 Bible societies and associations, 50 societies and depositories for the circulation of religious tracts, 8 provident societies, 79 Sunday schools, and 302 elementary and boarding schools. For the education of young men for the sacred office, there are two theological faculties one at Montauban, and one at Strasbourg.—*Miss. Her.*

HYMN,

Prepared for the occasion, and sung at the close of the annual meeting of the Fayette County Sabbath School Union, March 23, 1829.

"*Suffer little children to come unto me.*"

'Twas thus the Saviour spoke while here
On earth he dwelt in woe and grief
"Young children to my heart are dear,
For them I also bring relief.

"Come to my arms, ye heirs of woe,"
While on their head he laid his hand,
"My blood shall wash you white as snow;
Before my Father's throne *such* stand."

The voice that bless'd the infant race
Two thousand years ago, 'gain speaks,
And blesses Sabbath Schools, and says,
A race to serve him God here seeks.

He's gone to heav'n to hear the song
That children raise among that throng;
On earth we'll sing his praises loud,
And hope to meet him in the cloud.

The cloud on which he'll come to call,
From dust and death, the aged sire;
Rebuild the ruins of the fall,
And light the infant soul with fire.

With fire that never shall go out,
With perfect manhood fully grown,
Such as the Saviour wore on mount
Of Tabor, when in light he shone.

OBITUARY.

Departed this life, on Friday the 20th day of February 1829, CAPT. LEWIS ROSE in the 80th year of his life. This aged Patriarch had been a member of the Presbyterian church of Cane Run (now Harrodsburg) from its first organization in the year 1783, by the Rev David Rice, (46 years since) and one of its most efficient and active Elders for the last 36 years. He was remarkably punctual in his attendance on divine service, and was at Harrodsburg on the second Sabbath of February to hear his Pastor, the Rev. Doctor Cleland, deliver an excellent discourse from Exodus 32 Chap. 36 verse—"*Who is on the Lord's side.*" The day was unpleasant, but a sudden change in the weather, which became cold and stormy as he returned home in the evening, produced a chill, and the next day, fever, which continued with little intermission until he sunk in the arms of death, as the taper dies in its socket, gradually weakening until extinguished. He had, however, previously settled his worldly concerns, having made his will, when in perfect health, on the 9th day of January before. He was ready to go whensoever "the master called for him." The day before his death he was visited by Doctor Cleland, who found him rapidly declining and much exhausted. He made several enquiries of him as to his future hopes, viz. Is Christ precious! "O! yes he is precious!" You are not afraid to die! "O! no! no!" You are now ready to depart and be with Christ! "O! yes." He continued calm and resigned to the last, and departed without a sigh, a struggle or a groan. His aged companion, who is now also far down the vale of time, has lost a kind and affectionate husband—his family, (which consists of many children and grand children) a venerated and highly respectable ancestor, society an active and benevolent member, and his church an efficient Elder, who was one of its eldest pillars, and a living example of piety.

He has left by his will five hundred dollars to the trustees of the Centre College, at Danville, to aid in establishing a professorship of Theology. Few men have passed through life with a more unexceptionable character; and the following sketch of his life may probably interest his friends and gratify the curiosity of the reader.

Capt. Rose was born on the 11th day of October 1749, in a small village near the city of "Bingen," on the river Rhine, in one of the Palatinates of Germany. His father and mother, *cudluff*, or God-love, and Barbary Rose, were members of the Lutheran church, and were respectable industrious citizens; and his father and grand father were Iron founderers; but in consequence of the decline of their business, and the difficulties of the times on account of the war which had continued for some years, and was concluded by the peace of 1763—his parents removed to America in the year 1764—and landed at Alexandria in the state of Virginia, (now district of Columbia.) The ground where Washington City now stands was at that time nearly all covered with timber—his father shortly afterwards (spring 1765) removed to Guants Iron works, in Frederick county, Maryland, where he continued to work at his trade until the year 1770 when he removed with his family to Bedford county, Pennsylvania—purchased a tract of land and commenced farming—and on the 31st day of March 1772, Lewis married Miss Barbary Frair, perhaps somewhat influenced by a favorite christian name. When the revolution commenced he took sides with his adopted country, and served several tours with Pennsylvania Militia. In the spring 1779 he came to Kentucky, raised a crop of corn at Harrodsburg, and the next spring removed with his family. In the month of May, 1782, when the Indians attacked McAfee's Station on Salt River, Captain Rose was among those who repaired to their relief, and aided in driving the Indians off. On the fatal 19th of August of the same year, he was a soldier at the disastrous battle of the Blue Licks, where he was taken prisoner, after having killed two Indians, one of whom was in the act of tomahawking and scalping Captain Wm. McBride, Sen. The infant settlements of Kentucky here lost many of her bravest sons. This was one of his severest trials: he was taken by the Ottowa Indians, who tied him, and having packed him to the extent of his strength, with the spoils of the day, they crossed the Ohio river at the mouth of what was called Eagle Creek, about eight miles below Limestone (Maysville,) thence passing Upper and Lower Sandusky, the foot of the Miami Rapids, now Fort Meigs, to Detroit, where they arrived on the 4th day of September following, where he was delivered into the hands of the British, who, in about two weeks sent him down to "*Montreal*," where he was imprisoned four weeks, in the most rigorous and cruel manner; and then sent up to the *Mont du Luc Island*, where he was kept a prisoner until July, 1783, at which time he was exchanged and sent to Ticonderago, from which latter place he returned to Kentucky, and arrived at home on the 28th day of August, 1783, to the great joy of his family and friends.

In the year 1786 he was with General Logan in his expedition against the Shawnees on the Miami. And in the year 1791 he was with General Scott against the Wea Towns of Indians on the Wabash, in which expedition 32 warriors were slain and 58 prisoners taken.—The next year another severe calamity befel him in the loss of his wife, and during the next year, 1793, he married his second wife, Mrs. McMurtry, the widow of Capt. McMurtry, in whose place he had been previously elected Captain of the Militia, and also Elder in the Cane run Church. Capt. Rose from this period spent the remainder of his life in the domestic circle, and in the performance of his religious duties.

The religious experience of Capt. Rose is also worthy of recollection. At the early period of 14 years of age he was admitted to the communion of the Lutheran Church in Germany, upon an examination of his doctrinal knowledge of the scriptures, being strictly catichised from his infancy by his pastor, according to the rules of that church. But there was no enquiry into his experience of the regenerating influence of the holy spirit; and young as he was, he was not entirely satisfied with this mode of admission into the church. His inquisitive mind sought after more satisfactory evidences of his qualification for church membership. But as he grew up the cares and amusements of the world engrossed his attention, from which he was not awakened until after his marriage and the birth of two children, when it pleased the great disposer of events to take from him the youngest, an infant daughter. This stroke of providence fell heavy upon him; he considered it a strong admonition, and he often sought relief in secret prayer, and as often resolved to attend to the great concerns of Eternity—but such were the many events, then daily transpiring around him in the Revolutionary struggle, that his serious impressions gradually passed away "like the morning cloud, and the early dew," and were not revived again until he was taken prisoner at the Blue Licks. Adversity, and a thick cloud of misfortune now overshadowed him, and once more awakened him to a sense of his duty, and in the wild forests of the now State of Ohio, when lying awake, tied and weighed down with fatigue when darkness covered the earth, and savages lay around him, and the solitary "Whipperwill" with her plaintive cry, alone disturbed the solitude near the Sandusky river, *he solemnly covenanted* with him whose eye seeth in secret—that if ever permitted to return home, he would devote the balance of his days to the service of his Maker.

His petitions were heard, for he had put his trust in one, "who was able to save to the uttermost." While in captivity, on Mount du luc he applied himself assiduously to learn to read the English Language, which he had never been able to do before, as his parents spoke the German language in the family, and made use of books only in the same language. This was a great acquisition to him the remainder of his life. And soon after he returned home in 1783, in obedience to his solemn engagements, he united himself to Cane Run church, which was organized that fall by the Rev David Rice, who had emigrated to Kentucky about that time.—Yet he believes that he was still a stranger to that unconditional surrender of himself to Christ as his only Saviour, which is the result of regeneration, and that his resolutions had been made in his own strength. He thinks it was about a year afterwards, when Mr. Rice was lecturing upon the parable of the sowing of the seed, (see Luke, 4 ch. 4 to 8 verses,) that he hopes he was truly awakened, and soon afterwards enabled to rejoice in "*a good hope through Grace*," alone in the atoning blood of his Saviour. From this period Capt. Rose's experience was that of the great body of real christians generally.

He saw the cloud of infidelity, when it hovered over Kentucky in 1795-6-7, and never ceased to plead for its expulsion; which he rejoiced to see partially take place in 1800-1-2 when the revival of those years brought about a new era in Kentucky. He attended the great meeting at Cain Ridge, Bourbon county, in 1801, where he was pressed to the earth under the gracious power of God, and such were the enlarged displays of divine mercy and goodness to his soul, that he was almost ready to give up all his former experience, and proclaim to those around him, that he had found a new Heaven! and a new earth! He was highly gifted in prayer; to which exercise he was greatly and zealously devoted throughout the revival. He would often urge upon his brothers to be more earnestly engaged in wrestling with God for his blessings.

During the many years of coldness and formality, which succeeded this period *old father Rose* (as he was now familiarly called) kept on the even tenor of his way, a living monument of that meekness and humility, which always distinguishes the true christian—and he was once more blessed with a participation in the revivals now going on in the United States, and particularly in his own, and the neighbouring churches, in which he has seen "*the cords of Zion lengthened, and her stakes strengthened*," in the great joy of christians throughout the world.

Those who have been in the habit of daily associating with him, can testify to his zeal and holy aspirations in the cause of religion. "It makes my soul rejoice," said this aged disciple (to the writer of this memoir) "to see the present revival progress so *solemnly*, and effectually among my friends and relations." "I have reason to thank my God, that I have lived to see it, but I feel that my days are drawing to a close." About twelve months previous to his death, he ceased to act publicly as an Elder, but was always present to give his counsel, which was generally of the best kind, though given in a plain blunt manner.

Capt. Rose, in his person was a little upwards of six feet high, with a strong Roman face of a lengthened oval aspect, dark grey eyes, and black hair, (when young) though mostly grey before his death, and of a robust athletic make, naturally grave and solemn, but cheerful and pleasant in conversation.